connection with salt, as it is written: Neither shalt thou suffer the salt of the covenant of thy God to be lacking.[32] And the word 'covenant' is mentioned in connection with sufferings, as it is written: These are the words of the covenant.[33] Even as in the covenant mentioned in connection with salt, the salt lends a sweet taste to the meat, so also in the covenant mentioned in connection with sufferings, the sufferings wash away all the sins of a man.

It has been taught: R. Simeon b. Yohai says: The Holy One, blessed be He, gave Israel three precious gifts, and all of them were given only through sufferings. These are: The Torah, the Land of Israel and the world to come. Whence do we know this of the Torah? — Because it is said: Happy is the man whom Thou chastenest, o Lord, and teachest him out of Thy law.[34] Whence of the Land of Israel? — Because it is written: As a man chasteneth his son, so the Lord thy God chasteneth thee,[35] and after that it is written: For the Lord thy God bringeth thee into a good land.[36] Whence of the world to come? — Because it is written: For the commandment is a lamp, and the teaching is light, and reproofs of sufferings are the way of life.[37]

A Tanna recited before R. Johanan the following: If a man busies himself in the study of the Torah and in acts of charity

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(1) Ibid. XXXI, 6.

(2) In the Talmud the good impulses and evil impulses of a man are personified as two genii or spirits dwelling in his soul, the one prompting him to do good things and the other one to do wicked things. The meaning of this saying here is that a man has always to make an effort and to fight against the evil instincts.

(3) Ibid. IV, 5. The word רגזו is translated, not as tremble, but as fight, incite to fight.

(4) Ibid.

(5) Ex. XXIV, 12.

(6) MS. M. Talmud, v. B.M., Sonc. ed., p. 206, n. 6.

(7) To protect him against the demons.

(8) Ps. CXLIX, 6.

(9) Ibid. v. 5.

(10) E.V. 'sparks'.

(11) Job V, 7.

(12) I.e., if thou neglect it (the Torah). E.V. 'Wilt thou set thine eyes etc.'.

(13) Prov. XXIII, 5.

(14) Deut. XXXII, 24.

(15) That the Torah is a protection against painful disease.

(16) Who study the Pentateuch, where it is plainly said.

(17) Ex. XV, 26.

(18) Ps. XXXIX, 3. E.V. 'I held my peace, had no comfort, and my pain was held in check'.

(19) Prov. IV, 2.

(20) Out of poverty and not for business.

(21) Lam. III, 40.

(22) Ps. XCIV, 12.

(23) Prov. III, 12.

(24) Isa. LIII, 10.

(25) Ibid. The Hebrew word for 'restitution' is asham which means also 'trespass-offering'.

(26) Ibid.

(27) Ibid.

(28) Ps. XCIV, 12.

(29) Ps. LXVI, 20.

(30) Prov. III 12.

(31) V. Ex. XXI, 26, 27. If the master knocks out the tooth or eye of his slave, then the slave has to be set free.

(32) Lev. II, 13.